The Seed Sower.

A Magazine for the Church, the School, and the Home.

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Trust.

Searching for strawberries ready to eat,
Finding them crimson and large and sweet,
What do you think I found at my feet,
Deep in the green hedge-side?
Four young sparrows, the cunning things,
Feathered on back and breast and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping low to scan my prize,
Watching the motions with curious eyes,
Dropping my berries in glad surprise,
A plaintive sound I heard.
And, looking up at the mournful call
I spied on the beech near the old stone wall,
Trembling and twittering, ready to fall,
A poor little mother-bird.

With grief and terror her heart was wrung;
And while to the slender bough she clung,
She felt that the lives of her birdlings hung
On a still more slender thread.
"O, birdie!" I said, "if you only knew
My heart was tender, and warm and true!"
But the thought that I loved the birdlings too,
Never entered her small brown head.

And so through this world of ours we go
Bearing our burdens of needless woe,
Many a heart beating heavy and slow
Under its load of care.
But, oh, if we only, only knew
That God was tender, and warm and true,
And that he loved us through and through
Our hearts would be lighter than air!

The Church of the Living God.

SERMON BY REV. MINOT J. SAVAGE AT THE OPENING OF OAKLAND UNITARIAN CHURCH, CALIFORNIA.

"*The Church of the Living God.*"—1 Tim. iii., 45.

Not long ago, in conversation with an intelligent, cultivated gentleman, he said to me, "In giving up the old beliefs, is not the motive for church-going taken away?" So at any rate many people are found to reason in this modern age. Only a little while ago Professor Mahaffy, a distinguished Greek scholar, and a member of the Church of England, declared it as his opinion that church-going and preaching were rapidly becoming things of the past,—at least so far as the intelligent and cultivated portion of the community was concerned.

He thought that religion would retain its power chiefly in missionary work among the common people. Not long ago a strong, clear thinker, and a loving, noble man in Boston said: "Religion is passing away, and *humanity* is taking its place." Mr. Philip Gilbert Hamilton has a chapter devoted to the idea of how we are becoming less religious. He takes it for granted that in giving up the supernatural, magical theories concerning the government of the world, we are giving up religion, and substituting science, and scientific conceptions of things in its place. But it seems to me that nothing very strange,

very startling, is going on. It only means that we are finite children of an Infinite God, living in an infinite Universe; beginning in weakness, in ignorance, and learning and growing age after age. And if we learn, if we grow, is it not the most natural thing in the world that we should outgrow certain beliefs, certain conceptions of things? Paul said that when he was a child he taught and felt and acted as a child, but when he became a man he "put away childish things." Not the individual only begins life as a child. The world has had its childhood; humanity began as a child, and over and over again has it put away its childish thoughts about the Universe, about God, about humanity, about destiny. Indeed, it is this very thing which progress means. It is in this that lies our only hope of the future.

When I crossed the Continent a few days ago and noticed all along my route that the old bridges were gradually decaying, that workmen were taking out a timber here and a timber there, and replacing it with fresher and stronger material, it did not occur to me that therefore bridge building was becoming a lost art, or that railroading was to pass away. It seemed to me the most natural thing in the world. Why has the world lost faith in God and in the Future? Because the creeds of the churches, which are as much man-made as any bridge that engineer ever constructed, are found gradually to be becoming unsafe here, unsafe there; needing to be replaced with newer, fresher, stronger, diviner material. This is all, it seems to me, that the disturbances and troubles of the modern world indicate. They mean not decay and despair. They mean the perennial vigour, and ever-elastic step of humanity —God's child—in its eternal progress up the ages. For nearly two thousand years now, the church has been the most marvellous organization and most powerful institution on earth. Is it to cease to be that, to lose its magnificent position in the reverence and love of the race? Is science, is art, is literature, is music, is one or all of these things gradually to take the place of the church, so that it shall disappear from among men and cease to perform its magnificent function?

Let us then raise the question most fundamental—"Is there any permanent basis for the Church? Is there anything in human nature that calls for the Church, that wants it, that needs it? Is there any natural reason for its existence?

THE THOUGHT OF GOD.

The essential thing, the first thing in religion, is the great fact that we as individuals stand related to that power that is manifest in the universe around us. This mighty power was here and at work before we were born; it will be here when we have passed away. We are produced by it, on any theory of the universe you choose to hold, whether theistic or atheistic, spiritual or material. On any theory we are the children of God. Or if you choose to substitute for the word God, Nature or Universe—whatever you will—we are the children of this power. On this power we depend every moment of our lives, and all our prosperity, all our peace, all our success, everything that touches the welfare of humanity, our health, our very lives themselves, depend upon so much knowledge of this Power as we obtain, and depend on the degree of our obedience to its law. In this relationship there is love, and joy, and hope, and peace, and this relationship can never cease, can never pass away. It is the one permanent, eternal relationship, and it is the most important of all. On its divine side it means the attitude that the soul shall maintain towards its Father in Heaven. On its human side it means the attitude in which we shall stand toward our fellowmen. It includes both these relationships, and so is the basis of all rational and noble and manly living. No matter what your theory about religion may be, you cannot escape the fact of this relationship. Religion then, is permanent; it is universal; it is eternal; and it is precisely as natural as any of the other great concerns of human life. Art naturally expresses itself in organization. We have art societies, and scientific associations. Music organizes itself. All these great human interests tend to incarnate themselves in outward form. Why then should not religion, religion the mightiest and grandest of them all? So that the Church, both in its organization, its services, its ritual, its buildings, and all its outward expression is not only divine —it is eminently natural. It is *human*.

THE NEED OF RELIGION.

I have said that religion and the Church, which is only its natural manifestation, are to be

permanent. I wish to suggest a little further how important religion is as related to other human interests. Men are engaged in business. Commerce has covered the world, and commerce has always been the leader in the highest civilization. Commerce aims directly at material exchange of products,—the kind of homes we shall live in, the cites we shall build, the roads we shall construct, the parks we shall lay out, all this material side of life. This is good, and I believe there cannot be a high and fine spiritual civilization unless there is a grand material civilization to be the body of this soul. So we cannot over-estimate the value of this. But note—you may build this civilization as high and fine as you please, but if you go no further you are only splendidly equipped animals, you have not risen up into that which makes you a man. What is Art? Art is the natural expression of our love of beauty. It decorates the house of life. It cultures and sweetens our intercourse with each other. What is music? Music is the attempt to express the inexpressible emotions of the soul, whether sad or joyous; to express those things that we cannot put into words. What is Science? Science is nothing more or less than the headlight of our locomotive. It is the light that shines out on the pathway of human progress telling us which way to go. All these things are important, but they do not reach up into the higher realms where religion is at home. These things help life, but religion creates life. Religion makes manhood, religion makes womanhood, religion concerns the highest and grandest relations in which we can stand to God and to our fellowmen, and all these other things come in only as natural servants and adjuncts of religion. Religion is life itself. These other things are only the servants of life to be used reverently and wisely as servants of religion.

SPIRITUAL FREEDOM.

I suggest a few things for which we as Unitarians especially stand. What right have we to have a Unitarian Church. I do not believe we have a right to divide the already too much divided ranks of christendom, unless it be under the guidance of newer and higher revelation from God—unless we have some truth and service that the other churches do not and can not render. What then do we especially stand for? I will only hint two or three things.

In the first place, we stand for freedom, for the largest liberty of thought and investigation. We do not propose to set any limits anywhere. If you draw a circle in infinity, though it may be countless millions of miles in diameter, you of necessity shut out more than you inclose, for any circle is small compared with the infinite. We open wide and free every door of investigation. We have such faith in God our Father, such faith in the integrity of the human mind and the human heart that we dare to believe that no question can be asked and answered that will not redound to the glory of God and the good of man. So we dare everywhere to be free. We are the creedless Church, so it is said. It is true, and it is *very false.* I stand here this morning perfectly ready to write and sign a creed with 39 articles, or any number that any one pleases. I believe unspeakably more than I did when I was in the Old Church. I have not given up anything. I have simply opened my arms to receive infinite wealth of new love and new truth that was ready to break out of God's word. And His word is larger than any book. We do not write a creed for the simple reason that we will not give bonds never to learn anything more. That is all. We propose to keep our eyes open for any new ray of light that shines out of the heart of God. As fast and as far as we can ascertain any truth, we propose to add that to our creeds. When a man writes a creed and takes an oath to stand by it, he becomes a slave. The only way that he can keep it as an honest man is to refuse to learn anything more, for if he learns anything more he becomes a hypocrite. If he dares to speak it he must take the consequences. If he learns anything more and covers it up he becomes a hypocrite. We, then, stand against written, formulated, sworn-to creeds because we believe God is not done yet talking to the world, and we propose to listen to what he has to say.

THE FREEDOM OF FAITH.

Not only do we stand for freedom. We stand in a larger sense than the old Church for *faith.* My friends, according to my interpretation of the word infidelity, I find a thousand times more in the old Churches than I do among us. They

claim that they have an infallible, supernatural revelation from God, and yet they tremble and skake in their shoes when anybody proposes to ask a question about it. This is a lack of trust. If I believed I had an infallible revelation from God would I fear to trust it? Tests could only establish an eternal truth upon stronger foundations in the minds of men. People almost always misinterpret the meaning of the word faith. Faith is not credulity. It is not closing your eyes and opening wide your mouth and being ready to swallow anything that anybody chooses to offer. Faith, one of the mightiest factors in all human life, is the child of Reason. Faith simply stands on the best demonstrated and accumulated truth of to-day and looking along the lines of God's progress treats as real the invisible, which is yet to become the visible, and tangible truth.

Suppose a man were accused of crime. I come along and say I do not believe he has committed this crime. I have *faith* in him. Ever seen him? No, I do not know him. Really then, I have no right to have any faith in him. But suppose the man is my bosom friend and he is accused of some crime. I was not present. I can not swear he did not commit the crime, but I would stake my life on his innocence, and now there is some sense in saying I have faith in him. I know what his life has been, I know the tendency and course of all his past; he is incapable of such a thing. There would be faith; faith based on reason, faith springing out of human experience, faith taking account of all the past, and because of that asserting itself concerning the invisible. You have no right to take any historic statement on faith. The question for instance as to whether John wrote the Fourth Gospel, as to whether it was dark on the afternoon of the Crucifixion, etc., are questions of fact. You have no right to use the word faith concerning them; it is simply an abuse of the dictionary. We have faith concerning those things not yet revealed, but which are in accord with the world's growth, up to the present hour, which are carrying on to a higher step the things that are already revealed.

This liberal church of ours stands for a rational faith in God and the future of man, in the invisible and intangible verities which are mightier than mountain or sea.

WORSHIP.

We stand for one thing more. We stand for worship. There are men, some of the noblest I know, who tell me that they do not believe in worship. It carries to their mind a suggestion of humiliation, of unmanly groveling in the dust. They say God does not want praises and flattery. He does not want to see his child on his knees in the dust at His Throne. We would have no respect for a man who illustrated that kind of spirit. It would be more worthy of our thought of God if we considered Him above all this mummery of the past. I know men who are almost ready to apologise because they have become interested in the church and its services. Their thought concerning what worship has meant to them in the past, revolts. What *is* worship? Analyse it. You find that worship means admiration; that attitude of admiration in which any intelligent and true souled man stands in the presence of something higher, nobler, fairer than himself. This attitude of worship is linked with the ideal, and is the root of all human growth. If you could find a race that had no ideal of anything above them, you would find the race that was incapable of growth. There must be this admiring reverence for something that we have not yet attained, or else there is no hope for the race, and you, even if you think you do not worship, are worshippers, in spite of the misuse of words. Your heart is lifted in the presence of the majesty of nature. You are touched by the roll of the sea. In the presence of some noble heroic deed, some great act of human love, and sacrifice, you are stirred and touched and thrilled, as in the presence of the Infinite Life. And this is worship.

LOVE AND SERVICE.

One point more. We stand distinctively and peculiarly for human love and service. Jesus, you know, taught that the greatest men of the world were its servants. Look over human history and see how every ambition has struggled to climb to peaks where it might be seen, but if men have climbed to those peaks for any other motive than loyal service to the world, they are either forgotten or execrated to-day. The great men of the past are those who have rendered service to their time or to all time. Jesus made this service the corner stone of his religion,

"Love thy God with all thy heart, and thy neighbour as thyself." That stands for human service, not as an accidental thing, but as the basis of our worship. The pathway of human service is the only pathway to God. We stand for service between man and man in his physical life. We stand for the service of man as an intellectual being. We stand for ethics—for ethics is nothing more or less than the human side of religion, and religion is nothing more or less than the divine side of ethics. We stand, then, for the highest in the moral relations of the world. We stand for the service of man as a spiritual being, for man as a soul, for man as a child of God, for man as having in him the germ of an infinite life. However much emphasis we lay on other things, we stand chiefly for this last, and why? Men engaged in the work of charity have sometimes found that they have helped their fellows very poorly when they sought to keep them from hunger and cold. They have at last found that the only way to help men is to help them to *be* men.

The great work of the Church is to create and develop individual men and women, and the Church stands for this noblest and highest of all services—that service which here on earth will result in a perfect world. It stands with ear bent in attent listening, close to that curtain of darkness which reaches from heaven to earth—if it can hear a whisper confirming the world wide and eternal hope of a future life. It stands for the belief and hope that this life is only the school house, only the vestibule, and that it is worth while to go through all the trials of this life for the sake of what is over there. Friends, if indeed it be true—this magnificent hope of the Church—that life does not end in the dust, that after this little experience here we enter upon an eternal career, a career that is still guided and guarded and held by the hand of a loving Father, then it does not make so much difference whether we are rich or poor here. It does not make so much difference whether we occupy this social position or that. The great thing is what we are to become, and we can see how all this suffering and sorrow and trial may be consistent with the wisdom and love of our Father, and if we can not be content we can at least be patient, we can at least maintain our trust, the integrity of our hope, be true to ourselves until we fade out of the sight of men, and behold the revelation of the eternal glory beyond. These are some of the things for which this Church stands. Is there anything higher or grander? Do you know of any other institution to which it is more honourable to belong? Do you know anything more bound up with human welfare and hope? Do you know of anything more worthy of your time and enthusiasm, your money, and your humble patient toil? It means the creation, culture and development of manhood and womanhood. It means the kingdom of God here on earth, and the eternal Kingdom of His glory beyond.

Arnold Toynbee.

[The reader of Mrs. Humphrey Ward's "Marcella" will remember with much intent the beautiful character there depicted under the name "Edward Hallin." It is an open secret that Mrs. Ward had Arnold Toynbee in view when painting with so loving a hand the portrait of Hallin. It is with pleasure we are able to give the following sketch of the life of Toynbee.—ED.]

Arnold Toynbee, the second son of Joseph Tonybee, a distinguished aurist, was born in London, the 23rd of August, 1852. His father was a public-spirited man, and was interested in the erection of model cottages, and the establishment of a lecture hall at Wimbledon; he was also a lover of art and poetry. In later years, Arnold Toynbee looked back to rambles over Wimbledon Common with his father. When they rested in pleasant spots, a volume of poetry was taken out and passages read by the father to the son. A taste for poetry and history was developed while he was young. He never had the animal strength common to healthy boys, and early began to feel an impulse towards intellectual pursuits, and an unfitness for the career of a soldier—which, as a young child, he had delighted in picturing himself. He left the military college at sixteen, and next thought of preparing himself for the civil service. With this end in view, he spent two years in reading at home, and in attending lectures at King's College, London. This plan he abandoned, and then thought of the bar. His father died before he was sixteen, so that the whole responsibility of the decision was left to him. He had a small amount of property, enough to

relieve him from the necessity of accepting an uncongenial profession, and he had a lofty desire to make his life-work one that should leave the world better for his having lived in it. In a letter written to a friend of his father's, James Hinton, we find him voicing his aspirations:—"For myself, I have, since the beginning of April, with the exception of a short interval in July, been reading alone at this quiet little village near the sea coast, ostensibly with a view to a university career, but determined to devote my life and such power as I possess to the study of the philosophy of history. With this object in view, I have no inclination to enter any profession; nor do I think it probable that I shall compete for a scholarship at the university. To these pursuits I wish to give my whole life. The small means at my disposal, and those which, without the expenditure of much time, I hope to be able to add to them, will be sufficient for my maintenance. I do not care to spend my life in acquiring material benefits which might have an evil, and, at any rate, could not have a good effect upon me. These ideas may appear ridiculous in one so young, and of powers so immature, but they are not the result of mere ambition, or of an empty desire for fame in itself, or for the rewards with which it is accompanied. My sole, and, so far as it can be so, unalloyed motive is the pursuit of truth, and for truth I feel I would willingly sacrifice prospects of the most dazzling renown. I do not even think myself capable of accomplishing any work of importance. If my labours mainly serve to assist another in the great cause, I shall be satisfied."

In January, 1873, Toynbee became a member of Pembroke College, and in that autumn resolved to compete for a scholarship in modern history. Here he was unsuccessful, and from his failure he learned a valuable lesson. He had read widely, but rather to gratify his own intellectual curiosity than to fit himself for his examination. The immediate result of this disappointment was a long, tedious illness, and he could not return to Oxford for a year. In 1875, he became a Commoner of Balliol, and his real undergraduate life began then.

Toynbee's health continued to be so delicate that he was unable to study for more than two or three hours every day. But he derived much benefit from his university course, and made many friends. Among those who influenced his life afterwards, was the late Professor Thomas Hill Green, whose name is familiar to all who have read "Robert Elsmere," as the "Grey" of that novel.

At this time Toynbee is described as being exceedingly handsome. He had an oval face, a high forehead, clearly cut features, and a rather large mouth. His face was expressive, and his large gray eyes lighted up as he talked. He was singularly frank in conversation, and full of enthusiasm, and his sympathy with all sorts of men, in all sorts of moods, won him the most devoted friends. His college life was happy.

"The garden quadrangle," he wrote to a friend, "is where one walks at night, and listens to the wind in the trees, and weaves the stars into the web of one's thoughts; where one gazes from the pale, inhuman moon to the ruddy light of the windows, and hears broken notes of music and laughter, and the complaining murmur of the railroad in the distance. The life here is very sweet, and full of joy. At Oxford, after all, one's ideal of a happy life is nearer being realized than anywhere else."

Soon after Toynbee came to Oxford, Mr. Ruskin persuaded many undergraduates to work under him at the repair of a road in the village of Hicksey—to illustrate the good effects of bodily toil. Among his enthusiastic gang of student-labourers was Toynbee, who rose to the rank of foreman, and through that work became intimate with Ruskin, although, later in life, he differed from Ruskin greatly in many of his economic views. While in Oxford, religion began to occupy Toynbee's thoughts more and more seriously. "Most men," he writes, "seem to throw off their beliefs as they pass through a university career. I made mine." He read the Bible earnestly, and was so absorbed in it, that a friend made the remark, "Toynbee reads the Bible like any other book—as if he liked it."

About the same time, Toynbee writes: "As to my position in life—the position that I wish to attain is that of a man consumed with the thirst after righteousness." There is no body of doctrine to which Toynbee's name can be attached. He was always feeling his way; striving after truth, without arrogance, but with the humble resolution not to accept propositions

merely because they flattered his higher sentiments. Religion became, from this time, the inspiring force in Toynbee's life. In 1875, a desire to help the poor led him to spend some of his vacations in Whitechapel. Although, having found a satisfying religious faith himself, his chief desire was to carry it to others, he did not begin at once to preach or even to lecture; he felt that knowledge and sympathy must come first, and in order to gain them, he took rooms in a common lodging house in Commercial Road, Whitechapel, and furnished them in the barest possible way. He always was well aware of the value of existing organizations, and put himself at the disposal of the Vicar of St. Jude's, and entered into the little feasts of the school children and teachers. He also worked with the Charity Organization Society, and joined the "Hamlet Radical Club." The dreariness of the east end of London, and the continual spectacle of sin and suffering there, preyed upon Toynbee's delicate constitution, and at length forced him to give up his experiment. But it taught him much, and he was fond of insisting that "thought and knowledge must now in philanthropy take the place of feeling. Thus we find him thoroughly in sympathy with modern scientific charity. His example and teaching have resulted in the foundation of "Toynbee Hall" in Whitechapel.

Having taken the college degree, Toynbee next had to think of earning a livelihood, and was appointed a tutor by the authorities of Balliol. In the year 1879 he married, and soon began his political economic studies. "The problems suggested by a competitive system of society were always present to his mind." In 1880, he gave a series of popular addresses upon "Free Trade," "The Laws of Wages," and "England's Industrial Supremacy." He had the gift of addressing large audiences, and was always able to hold his listeners, even when his subject was dry.

Besides his work as tutor, his study of political economy, and his lectures, Toynbee was devoted to the welfare of the city he lived in. In the year 1881, he was appointed one of the Guardians of the Poor in Oxford, and joined a committee of the Charity Organization Society. In 1882, he gave two lectures upon Henry George's book in Oxford. He recognised its fallacies, but admired its style and vigour. In 1883, he repeated these lectures in London. But, even at that time, the end was near. A delicate constitution like his could not stand the strain of both mental and emotional work. He gave himself generally to each of his several interests, and after his second lecture in London went home a dying man. Exhaustion brought on sleeplessness, and even with the help of opiates he could get no rest. "His mind wandering and wondering, turned again to the one pre-occupation of his life—to the thought of all the sin and misery in the world."

During his last days, a strange, unearthly cheerfulness broke through the gloom. He constantly asked to lie in the sun, murmuring, "Light purifies; the sun burns up evil; let in the light." After several weeks' illness, on the 9th of March, 1883, in the thirty-first year of his age, Arnold Toynbee died. Few men have been more widely mourned, and few men have left a fairer record behind them. The mainspring of his life was an overpowering enthusiasm for humanity. His science was touched with poetry, and his philanthropy lit-up by love. His influence is still alive in the world to-day, and the monument erected to his memory in Whitechapel is a touching and tangible testimony to the love and devotion his life inspired.

Commercial Morality.

It is an encouraging sign of the times that so many people are being awakened from their "dogmatic slumbers" about economic and commercial questions, and are beginning to ask whether practices, which have for long had the sanction of custom and social convention, are really agreeable to the moral sense. Good work has lately been done in this direction by the publishing of an address by the Rev. J. Carter, consisting, for the most part, of replies given by practical men of business—employers and employed alike—to a series of questions on the possibility of conducting business on truly ethical principles, and the morality of certain trade practices, such as misleading advertisements, deception about the true quality of goods, selling at a loss in order to win the market, bribing the agents of customers, having more than one price for the same article at the same time in the same place of business.

In answer to the question, "Do you find it difficult to apply the principle of Christian truth and justice to the conduct of business?" while a few confidently answer "no," the majority admit its extreme difficulty. One reply runs:—"not only difficult, but *impossible*, for a man is not master of himself. If one could live and avoid the Bankruptcy Court, one must do business on the same lines as others do, without troubling whether the methods are in harmony with the principles of Christian truth and justice or not." Again, "business is based on the gladiatorial theory of existence;" or, yet again, "The assistant of the average employer finds it almost impossible to retain his honour and his situation."

To the question: "To what extent is honourable trade hampered by unjust competition?" Such replies as the following are given: "At least 75 per cent." "Honourable trade is to a very large extent not only hampered, but injured by unfair competition." "The writer believes that the damage done is enormous, both in the financial and moral aspect." Indeed to this latter question there is scarcely a single favourable answer.

Nor do the answers to the questions about objectionable trade practices afford much comfort to those who think that business, on the whole, is conducted in a fairly honest manner. On the one hand they reveal the fact that those practices are exceeding common in nearly all trades, and, on the other hand, they shew that, acting upon the "recognised general customs of the trade" has, in many cases, so blunted the conscience of dealers and their assistants, that they come at last to see no harm in them, or even defend them as quite legitimate. For instance, in reply to the question whether bribery of the agents of customers can be justified, a commercial traveller boldly answers:—"Yes; under certain circumstances I would not hesitate to push my business by bribing another man. I might have a very poor opinion of his character, but I would say 'I must sell my goods, and use any means in my power that are open to me.'"

It is evident, however, from many of the answers, that these evils are generally recognised, and frequently deplored, but are felt to b almost unavoidable under the present system.

The manager of a large firm confesses that "the economic maxim of buying in the cheapest market and selling in the dearest is at the root of trade, which nothing short of a socialistic scheme of society is likely to eradicate." Excellent as Mr. Carter's paper is, one wonders why it was felt necessary to get answers from men of business to such questions as those above-mentioned. Is it not as clear as day-light that only one system of dealing with one's fellows can by any possibility be moral, viz.:—that of doing to others as you would desire them to do to you? And this is obviously inconsistent with all that *suppressio veri* and *suggestio falsi*, which is essential to trade as at present conducted. For competitive trading is only commercial warfare, and just as taking advantage of the enemy, or deceiving him, setting an ambush, and any and every means of outwitting and overpowering one's antagonist, are recognised customs in warfare, all being fair in war, short of a few conventions, which so-called civilised nations regard—such as the use of poisoned weapons or explosive bullets, the slaughter or torture of the wounded or of prisoners, and the mutilation of the dead. So in business struggle, all is fair which does not involve the breaking of the letter of the law, or the custom of the trade.

Moral men of business there may indeed be; nay, we know that there are many such; men, whose whole souls revolt against the fratricidal strife, and who engage in the struggle only because necessity obliges them to do so, if they would live and support those dependent upon them; but business morality as a system—if, by morality not a blind following of "customs of trade," but a thorough-going obedience to that fundamental principle of reciprocity—simply does not exist, for that rule can only be obeyed by working with one's fellows for a common good, and is broken by all who strive against them for a good that is merely personal and individual.

It is only just to Mr. Carter to say that he fully realises the fact. He quotes with approval the three principles laid down by Frederick Denison Maurice in 1850, that—"(1) Human society is a brotherhood, not a collection of warring atoms; (2) Free-workers should be fellow-workers, not rivals; (3) A principle of justice and not of selfishness should regulate exchanges,"

and opposes them to the theory, the watch-word of which is—"Each for himself," and which encourages the competitor, by pointing out that, "by promoting your own private interest, you will best provide for the interest of all. And despite sundry qualms of conscience, you may as well play your part with a good grace, in the never-ending struggle for existence, in what Sir Henry Maine calls the beneficent private war, which makes one man strive to climb on the shoulders of another and remain there through the law of the survival of the fittest.

The study of this pamphlet cannot fail to open the eyes of any sincere man, who may have been blind to the true character of the system of commercial cannibalism, to use Herbert Spencer's phrase, under which we live to-day, and may lead him to reflect that this competitive strife is but one aspect of a system by which some men are settled on the shoulders, of their fellows, competing with others of the favoured few for the broadest and strongest shoulders, and leaving the disinherited to a still fiercer competition among themselves for a mere chance of offering their shoulders to the burden, in order that they "may eat a piece of bread."

Love's Fulfilling.

O love is weak
Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
A joy to seek.

When love is strong
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
No strifes, belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss for the beloved sake,
Of bitter tasks.

Its ecstacy
Could find hard death so beauteous,
It seems through tears how Christ loved us,
And speaks, in saying "I love thus,"
No blasphemy.

So much we miss
If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
To teach us this.

HELEN HUNT JACKSON.

Historic Notes on Midland Churches.

No. VIII.

BIRMINGHAM—OLD MEETING CHURCH.

Ministers.

Old Meeting House.

William Turton, M.A.	1686-1716
Daniel Greenwood	1700-1730
Edward Brodhurst	1714-1730
Daniel Mattock	1732-1746
Joseph Wilkinson	1739-1756
William Howell	1746-1770
Samuel Clark	1756-1769
Radcliffe Scholefield	1772-1799
Nathaniel Nickols	1779-1784
John Coates	1785-1801
Robert Kell	1801-1821
John Corrie, F.R.S.	1817-1819
Stephen Weaver Browne, B.A. ...	1819-1821
Hugh Hutton, M.A.	1822-1851
Charles Clarke	1851-1882

Old Meeting Church.

Joseph Wood	1884-

Historic Note.

The leading events of this memorable society are summed up as follows:—

The society founded	1687
Chapel erected and registered in the names of William Fincher, Thomas Baldwin and William Turton ...	1689
Partially destroyed by rioters, 17th July	1715
Totally destroyed by rioters, 14th July	1791
Rebuilt at a cost of £4500, and opened on 4th October	1795
Schools erected	1820
Organ built	1854
Vestry and lecture-room erected... ...	1855
Chapel, grave-yard, and all property bought for £30,000 by the London and North-Western Railway Company	1881
Old Meeting Church, Bristol Road, erected for £26,000, and opened with sermon by Rev. Charles Beard, B.A., on 7th October	1885

The first meeting house, of which a print is given by Mrs. Hutton Beale in her "Memorials of the Old Meeting House," was a very plain building with four gables. It was soon found

insufficient for the number of worshippers, and another chapel, called the Lower Meeting House (now Church of the Messiah), was built in Deritend.

The Old Meeting House, in common with those at Bradley, Cradley, Dudley, Oldbury, and West Bromwich, was partially wrecked by the rioters in 1715, who were opposed to the Hanoverian succession, so unanimously favoured by the Nonconformists of that period.

In 1747, a secession of some of the members, "being Calvinists," took place. They formed the society now worshipping in Carr's Lane Chapel.

The story of the Church and King riots of 1791 is well known, and may be read in William Hutton's "Narratives in the History of his life." He says: "The delightful harmony of this populous place seems to have been disturbed by five occurrences." These were :—

(*a*) The attempt to place Dr. Priestley's polemical works on the shelves of the Birmingham Library, a move to which the clergy of the Established Church were averse.

(*b*) An attempt to procure a repeal of the Test Act in which the dissenters took an active but a modest part.

(*c*) Controversy between Dr. Priestley and the clergy.

(*d*) The inflammatory handbill, fabricated in London, and brought to Birmingham, which was unjustly laid at the dissenters' doors, and in consequence doomed them to destruction.

(*e*) The public dinner, at which Dr. Priestley was *not* present, held in Birmingham, at Dudley's Hotel, Temple Row, to commemorate the anniversary of the French revolution.

"These unhappy riots," says William Hutton, "which began on Thursday, 14th July, 1791, have astonished all Europe, as a shameful attack upon private property, which, in all civilized nations, is held sacred. They were a disgrace to humanity, and a lasting stigma on the place. About eighty-one persons of various denominations having met at the hotel to celebrate the anniversary of the French Revolution, the mob collected and broke the windows. They went afterwards to the New Meeting House (Dr. Priestley's), which they burnt, then to the Old Meeting House, which also they left in ashes. From thence they marched to the doctor's house, about a mile from the town. Here his valuable furniture, with a more valuable library, and what is most to be regretted, his philosophical apparatus and manuscripts, together with the extensive building ended in flames."

Just one month after the destruction of their chapel, the trustees of the Old Meeting House met at Freeth's Coffee House, on 19th August, 1791, "to consider what steps it may be proper to adopt in the present situation of our affairs." It was decided to lose no time in building a larger meeting house on the same site as the old one, and this was opened, on 4th October, 1795, the Rev. Radcliffe Scholefield preaching in the morning, and the Rev. John Coates in the afternoon.

In 1875, application was made by the London and North-Western Railway Company for the purchase from the trustees of the grave-yard and schools, and in the following year the congregation petitioned Parliament against the purchase. In October, 1880, the trustees were again approached by the railway company, which desired to purchase the entire property for the purpose of enlarging New Street Station. The trustees, feeling that any more opposition to the railway company would be useless, and leave them with heavy expenses to pay, decided to part with their property, and in 1881 it was sold for £30,000.

The site chosen for the third building of the society—known now as the Old Meeting Church—is in Bristol Road, and here the fine and noble building, designed by Mr. J. A. Cossins, was erected. It is a beautiful specimen of Gothic architecture of the 13th century, or Transition, period, built throughout of Hampstead stone, relieved with Hollington stone dressings. The nave is 50-ft. long, 33-ft. wide, and 50-ft. high, having north and south aisles, and north and south transepts. The raised chancel is fitted with stalls for the numerous surpliced choir, with an organ on the north side, built by Hill and Son of London for £1100. The sitting accommodation in the church is for 600 persons. There is a great deal of fine carving about the church, executed by Mr Bridgman of Lichfield. At the public banquet on the opening day, the Rev. Charles Beard, B.A., in reply to the toast of the "Preacher of the day," proposed by the Mayor of Birmingham, said that this "was the 25th or 26th church in which he

had preached at the opening, and he could honestly say that the last was the most beautiful of all." The large east-end window was filled with painted glass, in 1893, being the gift of Richard Peyton, Esq. It was dedicated to the worship of God by the Rev. Joseph Wood, at the morning service, on Sunday, 10th September It represents in pictured story and symbol the fundamental characteristics of the pure and simple religion of Jesus Christ. The central subject depicts Christ preaching the sermon on the mount. Surrounding this are the Beatitudes, written upon scrolls; emblematical figures of Hope, Love, Truth, and Faith are introduced; and in the side-lights are the subjects of the martyrdom of S. Stephen and the interview of S. Peter and Cornelius. The drawings are free from the stiff angularities often seen, and the colouring is rich and refined. The whole work was done at the studio of Messrs. Heaton, Butler, and Baines.

On the vestry table is a massive inkstand, part of which consists of a brass dove with outstretched wings. This dove was the centre ornament of one of the chandeliers in the first meeting house, and was found amongst the debris after the burning in 1791. Mr. Samuel Whitfield, of Leamington, to whom it belonged, had it bronzed when he had the inkstand made and presented it to the congregation. The church also owns the two oak chairs(dated about 1791), which were formerly used in the Old Meeting House.

REFERENCES.

"Memorials of the Old Meeting House and Burial Ground," by Catherine Hutton Beale, Birmingham, 1882.

"An Account of the Opening Services of the New Church, on Wednesday, October 7th, 1885, with the sermon preached by Charles Beard, B.A.," Birmingham, 1885.

"Letters of Catherine Hutton," edited by her cousin. Mrs. Catherine Hutton Beale, Birmingham, 1891.

Registers in the custody of the Registrar General :—

1. Births and Baptisms from 1774-1836.
2. " " " 1811-1838.

GEORGE EYRE EVANS,
Whitchurch in Salop.

(Next month, Whitchurch, Presbyterian Chapel, closed 1844).

The Vision of Christ.

"O, Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life," I prayed. . . . But at that moment a servant came to me with a broken cup, much prized, and now useless; and, after coldly remarking that she ought to have had more care, I bade her go away and not disturb me. So she went away, unhappy and unforgiven.

"O, Christ, dear Master, if I could but hear thy blessed tones speaking to me," I prayed. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O, Christ, dear master, if I could but have a token of thy personal love for me." I prayed yet a third time.

But no voice nor vision came to me, so I rose from my praying, and went about in the house.

My servant sang not as usual over her work, nor did she greet me as I passed; and there in a corner asleep, with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart, a voice spoke out clear, so that I could not choose but hear : "Forever and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gav'st it not. Thou should'st have looked for me in them, and they would then have found me in thee. Thou canst not find me, until thou art able to lose thyself in love and compassion. If thou would'st know me, thou must be me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden, and the afternoon sunshine, to gather flowers and fruit, till by and by the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the voice of Christ, and in our happy tones his voice! For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy and makes man happy, even as God is happy.

LAURA ARMISTON CHANT.

Father Taylor.

About the time that Mr. Emerson's view of the communion services made such a sensation, I was walking home with Father Taylor, when a Methodist leader on his other side was telling Taylor some awful story of Unitarian innovations.

"Brother," said my friend, "I know the Unitarians better than you, and all the good they are doing at the North End. Now, if the tree is good and the fruit good, why should we quarrel, because the bark is a little bitter?"

The man was silenced effectually. It was a good sermon on the text: "By their fruits ye shall know them."

At a time when his throat was inflamed, he charged me to pull his coat when he had preached an hour; but, when I obeyed orders with my utmost vigour, it was only to draw this reply: "Brother, I cannot put into port. The open sea invites me on; seven spirits before the throne fill my sails."

Another Sunday, when a sailor's elbow, projecting over the side of the pew, hindered a much-flowered lady from making much headway. "Messmate," said Taylor, "take in your jib-boom, and let that frigate sail by."

A curious story of his last hours is that, when some of his friends tried to cheer the dying man by reminding him of the angels he would soon meet, he replied that he did not want any other or better angels than he had known here.

About Mosses.

Mosses, as a rule, grow in very exposed situations, and amid the most primitive conditions. They come into contact directly with the severe forces of the inorganic world, having often no mediator between them and the naked hardness of the rock and the rigid inhospitalities of the sky. They belong to inclement seasons and climates, being mostly in perfection during the winter months; and although they are found in all parts of the world, some of the largest and loveliest species growing in the deep shades of tropical and sub-tropical forests, yet as a class their maximum exists in the north temperate and polar regions, where the skies are always grey and cold, and the mists and rains in which they luxuriate are almost constantly present. To such desolate places, especially when lit up with the mimic sunshine of the primrose and in the deeper shades the pale moonlight of the sorrel and the anemone, they impart no small share of that tender pathetic beauty in the landscape which in northern lands comes home with irresistible power to the heart. They form the first film of verdure that gathers over the newly-formed soil, and cover with a veil of delicate beauty the ravages made by the storm and the glacier on the mountain peak. They afford a striking proof how nature loves to do gentle things even in her most savage moods. I have seen the track of a winter avalanche which had mown down great pines as if they had been blades of grass, lined with the softest and greenest moss, and the dry bed of an old torrent that had cleft the side of a hill from top to bottom and scattered destruction in its path, spread over with a rich velvet carpet of the same beautiful material, out of which grew myriads of forget-me-nots, whose brilliant petals waving in the breeze and flashing in the sunlight, looking like a little blue stream that had come direct from the sky, perpetuated the memory of the sparkle and murmur of the vanished waters. In carrying on their beneficent ministry of repairing the gaunt ruins and healing the severe wounds of nature, mosses encounter unprotected the pitiless violence of the elements, the bitter cold and scorching heat, the drenching rain and the arid drought; and like a desert spring that supplies the wants of every creature that comes to it, but is obliged to resort to heaven for its own supply, so the moss that shelters and blesses objects higher in the scale of life than itself, is dependent for its support entirely upon the influences of the sky. Rooted in the clayey soil, or on the bare rock, it extracts its nourishment solely from the viewless air, weaving the sunbeams and the dews into tissues that are hardly less delicate and exquisite in their golden radiance and transparent beauty. It gathers about its tiny roots the grains of rock which its slow attrition has worn away, and the particles of white dust which the wind has whirled to its bleak home, and over these spoils from the mineral kingdom, it raises its soft silken cushions, and lays the green foundation upon which flowers and trees may build their beautiful and complicated structures.

THE CHILDREN'S PAGE.

Word-Puzzles.

[We invite our young readers to try their wits on these puzzles, and send the results to the Editor of *The Seed Sower*, 120, Gough Road, Birmingham. The names of those sending in right answers will be published in the August number. Answers must be sent in before July 20th.]

DOUBLE ACROSTIC.

[The first and last letters of each of the four words of this acrostic make two words which describe the weather of one of our summer months.]

INTRODUCTION.

The sun was glowing overhead,
The flowers were drooping in their bed;
The gardener stopped—
His brow he mopped—
And it was truly this, he said.
["This," that the gardener said, is the complete answer.]

I.

A ruler wise King Pharoah chose
(Your history examine),
Whose foresight taught him to oppose
The danger of a famine.

II.

A water-sprite,
So fair and bright
Once loved a knight,
But, ah, he was a faithless wight.

III.

They have no camels in Peru
Or dromedary;
But there's a creature that will do
Their loads to carry.

IV.

She spreads her white sails to the wind,
She leaves the other craft behind;
She rounds the buoy with speedy pace,
The gun is fired—she wins the race.

Charade.

My first.

The sea ran high, the wind was strong,
The breakers roared upon the lea;
The hapless vessel drove along,
A plaything for the cruel sea:
And now she on the rocks is thrown!
One bitter cry—and all is o'er,
While of my first one man alone
Contrived to reach the rugged shore.

My second.

He dwelt upon that isle for years,
That solitary shipwrecked man;
No friend his lonely dwelling cheers,
While slow the days complete their span,
In wild goat-skins his limbs he clad,
A figure very strange to view,
What trouble dire he must have had
Ere he my second learnt to do.

My whole.

But there's no need my tale to end!
I see you know it; for you smile.
You recognise an ancient friend,
You've loved for a tremendous while!
There—run along! another day
A newer story I may frame;
Yet tell me, ere you go away,
That solitary seaman's name!

"A Square-of-every-word" Puzzle.

[This is a puzzle of four words each of four letters only, and when placed under one another so as to make four equal lines it will be found that each word is given *twice*, once horizontal and once perpendicular.]

I.

The desert king
Whose presence will
Each living thing
With terror fill.

II.

Of this word 'tis the mission
To be a proposition,
Giving you a notion
Of onward, inward motion.

III.

The charm to blend,
The myriad roses of Cashmere you ask
Their subtle essence to one small flask
To truly lend.

IV.

The middy to his labour trained,
The sun by sextant viewed,
And said that Phœbus had attained
His greatest altitude.

News from the Field.

BIRMINGHAM: HURST STREET DOMESTIC MISSION.—The annual flower services were held yesterday in connection with this mission. The service in the morning was for the Adult Sunday Morning Class, in the afternoon for the junior scholars and the Afternoon Adult Class, and in the evening for the congregation. Mr. W. J. Clarke officiated at all three services. Flowers were lent by Mrs. Nettlefold, Mr. J. A. Kenrick, Mr. F. S. Bolton, and Mr. Howard S. Smith, and, together with the large number provided by the workers connected with the various mission agencies, made a very effective display.

BIRMINGHAM: THE OLD MEETING CHURCH.—On Sunday, June 17th, the annual Sunday School Sermons (107th anniversary) were preached by the Rev. H. C. Wellbeloved, B.A., of Southport. Large congregations attended both services. Plants and flowers were kindly lent by Lady Martineau. The services were remarkably successful, and the singing of the children gave much pleasure.

BIRMINGHAM: SMALL HEATH MISSION.—The Free Christian Church, which was inaugurated at Small Heath about six months ago, under the auspices of the Midland Christian Union, having made substantial progress and giving promise of becoming a permanent addition to the Liberal Christian Churches of the city, arrangements have been made jointly by the Midland Christian Union, the British and Foreign Unitarian Association, and the congregation, whereby the settlement of a minister was rendered practicable. The choice of the congregation fell upon the Rev. Edward J. Sale, who has recently left the Congregational body, and who has taken an active part in the conduct of the services held in the Little Green Lanes Board Schools. On Saturday evening a social meeting was held in the Board Schools to welcome Mr. Sale on his appointment as minister. Nearly one hundred members of the congregation and friends sat down to tea, and afterwards a recognition meeting took place, at which the Rev. J. C. Street, minister of the Church of the Saviour, presided, and was supported, in addition to Mr. Sale, by the Revs. J. Wood (Old Meeting Church), J. Pipe (Fazeley Street), and H. McKean (Oldbury), Councillor R. F. Martineau, Messrs. H. J. Sayer, W. H. Nightingale, G. J. Chapman, W. H. Kempson, E. Latta, W. S. Watts (West Bromwich), and W. Grainger (hon. sec.).—The Chairman said he was deeply interested in the progressive work which had been undertaken by the Midland Christian Union since he came to Birmingham. It had been endeavouring to sustain some of the weaker causes in the various districts around the city, and to breathe new life into old causes. It had striven to draw the scattered congregations into a sort of spiritual unity, and had certainly succeeded to a large extent in bringing about a spirit of brotherhood amongst them. The Union recognised that the growing populations in the suburbs of Birmingham had not been provided for in matters of high culture and spiritual training, and was determined to do something to meet the exigencies of the moment so that Liberal Christianity should be brought close to their doors. He was, therefore, pleased to find that in that teeming neighbourhood it had been resolved to institute a new Free Christian Church, a Church free from all ecclesiastical and theological fetters, open to men of all creeds and no creeds, who desired to work together to make the world better. He congratulated the Rev. Edward J. Sale on his manliness in leaving the church with which he had been formerly associated when he found that his ideas had broadened beyond the limits of freedom which were allowed within that church, and he was glad that the Rev. Joseph Wood, with his large receptiveness and catholicity of spirit, had found for the young minister a wider scope for his activity.—A cordial welcome having been given to Mr. Sale on behalf of the congregation by Mr. Grainger, the Rev. Joseph Wood said it gave him peculiar pleasure to take part in these proceedings, for he regarded himself as a sort of god-father to the church —(laughter)—and he had made certain promises on their behalf to the British and Foreign Unitarian Association, one of which was that in five or six years they would become a self-supporting church. He had expressed his belief that in a few years they would build up a strong and self-supporting church. During the past week there had been a remarkable Missionary Conference held in London, under the auspices of the Bishops of the Church of England, at which some remarkably frank statements had been made. One statement was to the effect that, during the 100 years the church had been sending out missions into all corners of the earth, not one single self-supporting native church had been founded. He would not say that was a most remarkable condemnation of the methods adopted, but it was a statement which should cause all missionary societies to pause. He hoped they were not going to imitate that bad example at Small Heath, and that they would not be 100 years before they became self-supporting. At all events, he congratulated them on the healthy aspect of the church, and on having settled amongst them an able and enthusiastic minister like their friend, Mr. Sale. There was a certain sameness in the type of religious thought in Birmingham. The Church of England was pretty well of one type; it contained no disciple of the school of Dean Stanley or Charles Kingsley, whilst the Nonconformists had no disciple of John Hunter or Baldwin Brown. The Evangelicals were doing an admirable work in Birmingham, yet nothing but Evangelicalism was decidedly dull, and there must be thousands to whom Evangelical theology offered no spiritual stimulus, and no intellectual pabulum. There were many in Small Heath who had moved away from their old theological moorings, and were drifting on a sea of uncertainty and doubt. How many were distressed because they could no longer believe what was once their stay and solace. That church was founded specially to offer a home and hope, a harbour of refuge to such troubled souls. Mr. Wood concluded by wishing Mr. Sale a hearty welcome on behalf of the unitarian ministers of the district.—After speeches by Mr. Councillor Martineau and the Rev. Henry McKean, Mr. Sale responded in suitable terms.—A musical programme was successfully rendered by the choir.

MIDLAND SUNDAY SCHOOL ASSOCIATION. — The eighteenth annual meeting of this Association was held at the Oat Street Chapel, Evesham, on Saturday, June 9. Mr. H. E. Perry (Wolverhampton), the President, occupied the chair. There was an attendance of about one hundred teachers and friends, including the Revs. David Davis, Rudolf Davis (Evesham), Thomas Pipe and W. J. B. Tranter (Birmingham); Miss Harrison (West Bromwich); Messrs. I. M. Wade (London), A. H. Burgess (Nottingham), E. L. Tyndall, S. T. Cross, A. Derrington, T. F. Derrington, George Davis, J. Kimberley, S. Jackson, W. H. Derrington, W. Lockett, V. W. Clarke, Middleton (Birmingham), F. Taylor (Stourbridge), T. Walters, Geoffrey New, E. New (Evesham), and Sam Mould (Secretary and Treasurer). The annual report of the Committee was of a satisfactory character. The sixteen schools sending returns have a staff of 384 teachers, with 3817 scholars (of which 1048 are over sixteen years of age). There has been a substantial increase in the average attendance of the teachers, with a smaller number of workers, and a corresponding increase in the attendance of the scholars. In moving the adoption of the report, the Chairman referred to the loss on the scholars' services and the temporary discontinuance of the services, and suggested that periodical meetings of the scholars should be held at the various schools in Birmingham, so as to avoid the expense of the Town Hall services. He also made a strong appeal for funds in aid of the proposed new school at Wolverhampton, towards which £70 had been collected, and £15 further promised if £120 was received within the next two months.—After the reception of the reports of the delegates who attended the meetings of the Sunday School Association (Mr. Sam Mould), Manchester Sunday School Association, and the North-Midland Sunday School Association (Mr. J. Kimberley), a resolution welcoming Mr. I. M. Wade (Sunday School Association) and Mr. A. H. Burgess (North-Midland Sunday School Association) was passed.—Mr. Wade, in a characteristic speech, strongly urged the claims of the Association he so well represents, produced a large assortment of specially selected books, and gave a few words of encouragement to the teachers present. "The schools," he said, "ought to keep pace with the times; and there is no reason at all for any falling off in our schools, unless the teachers are found wanting."—Mr. Burgess gave the teachers the benefit of the experience of himself and fellow-workers in the North-Midland district.—The following were elected for the ensuing year:—President, the Rev. E. D. Priestley Evans (Kidderminster); Vice-Presidents, Mr. S. T. Cross (Birmingham), and the Rev. Thomas Pipe (Birmingham); Secretary and Treasurer, Mr. Sam. Mould (Birmingham); Auditor, Mr. J. A. Grew (Birmingham); Visitors, Messrs. H. J. Dean (Birmingham), W. H. Blumfield (Birmingham), and A. G. Hopkins (Kidderminster).—At the evening meeting (held after tea, kindly provided by the Evesham teachers and friends), a paper was read by the Rev. Rudolf Davis (Evesham), "On teaching religion," in the course of which, after giving the experiences of young teachers, he claimed absolute freedom for each teacher, the personal element being, in his opinion, the most important in successful teaching. The Sunday school is the place where the scholars can learn how to live good lives, and the duty of the teacher is to teach religion and morality in its wider sense. Books could be used as matter for illustration, but should not be brought to the class. A lesson given once might be forgotten; the teacher should not, therefore, be afraid of giving the same lesson (with variations) five or six times in the course of six months. He concluded by urging the teaching of definite religious creeds, to build up the children's characters and enable them to live good lives.—In the course of the discussion which followed Mr. Wade said that "90 per cent. of our teachers would want to know what to teach, but with a good class book they would soon know. A book would be to the teacher a starting point, theme, and conclusion. The Sunday school should, when it breaks up, leave a distinctly religious impression on the minds of the scholars." He characterised the meeting as "a very healthy and excellent one."—The other speakers were the Rev. W. J. B. Tranter, and Messrs. E. L. Tyndall, T. F. Derrington, and Burgess.—Votes of thanks to the Evesham teachers for providing tea, and to Mr. H. E. Perry for presiding, brought a most successful meeting to a close.

THE LYE.—*School Anniversary.*—On Sunday the anniversary of the Sunday school belonging to the Unitarian Church was held, when the Rev. A. A. Charlesworth, of Birmingham, preached to large congregations, the evening service being crowded to excess. The choir and children made good use of their opportunities by rendering their parts well. The collections amounted to over £13.—*Lye School Extension Fund, &c.*—Amount acknowledged as promised or received in last month's *Seed Sower*, £51 0s. 6d. *Later subscriptions*:—A. Follett Osler (Birmingham), £5; Barzillon Hingley (Cradley), £2 2s.; Mrs. Nettlefold (Birmingham), £2 2s.; R. Peyton (Birmingham), £2 2s.; Dr. Thompson (Cradley), £1 1s.; C. Booth (Birmingham), £1; James Phillips (Lye), £1; Rev. I. Wrigley (Lye), £1; A. G. Hopkins (Kidderminster), 10s. 6d.; J. Parrock (Lye), 10s. 6d.; A. Whitehouse (Tipton), 10s. 6d. 10s. 6d. each:—B. Billingham, E. Blurton, A. Brettell, Miss Bowring Mrs. Brook Smith (Birmingham). 5s. each:—B. Knowles (Bristol), D. Brettell, B. Brettell, E. Hill, J. Elcock, Miss Powell (Leamington), Joseph Pardoe, H. Cox, James Hart, Thomas Pearson, F. Taylor, Thomas Crompton, Miss Parkes, J. Baker (Smethwick). 2s. 6d. each:—S. Brettell, A Friend, Mrs. Griffiths, W. D. Davis, Joseph Hickman, William Brettell, Noah Hickman, F. Wassell, A. Powell, Thomas Hingley, W. Elcock, Miss L. Kelly, T. Wootton, A Friend, Mrs. Rowley, R. Parkes, Mrs. Stevens. 2s. each:—C. Cartwright, Miss S. A. Brettell, Mrs. Hingley, Thomas Wooldridge. — Total amount subscribed, £76 13s. 0d.

SHREWSBURY.—The annual Sunday School Sermons will be preached on Sunday, July 18th, by the Rev. Rudolph Davis, B.A., of Evesham.

Democracy means not "I'm as good as you are;" but "you're as good as I am."

Midland Church Calendar for July.

ALCESTER: The Old Meeting House.
Minister: Rev. John Dale, Salford House. Service at 6 p.m.

ATHERSTONE: Unitarian Chapel.
Minister: Rev. J. Howard, of Tamworth. Service at 3 p.m.

BIRMINGHAM: Church of the Messiah, Broad Street.
Minister: Rev. James Crossley, 5, Wyndham Road. Services: 11 and 6-30.

BIRMINGHAM: The Hurst Street Mission.
Minister: Rev. W. J. Clarke, 160, Pershore Road. Services: 10-15, 2-45, and 6-30.

BIRMINGHAM: The Fazeley Street Mission.
Minister: Rev. T. Pipe, 59, Great Brook Street. Services: 11 and 6-30.

BIRMINGHAM: The Newhall Hill Church.
Minister: Rev. A. A. Charlesworth, 18, South Road, Handsworth. Services: 11 and 6-30.

BIRMINGHAM: The Old Meeting Church.
Minister: Rev. Joseph Wood, 120, Gough Road, Edgbaston. Services: 11 and 6-30.

BIRMINGHAM: The Church of the Saviour.
Minister: Rev. J. C. Street, Bristol Road, Edgbaston. Services: 1 and 6-30.

BIRMINGHAM: Small Heath, Little Green Lane Board School.
Service at 6-30 p.m.

BANBURY: Christchurch Chapel, Horse Fair.
Minister: Rev. H. Hill, 5, Crouch Street. Service: Evening, 6-30.

COSELEY: The Old Meeting House.
Minister: Rev. Henry Eachus. Services: 11 and 6-30.

CRADLEY: Netherend Chapel.
Minister: Rev. A. E. O'Connor. Services 11 and 6-30.

DUDLEY: The Old Meeting House.
Minister: Rev. A. H. Shelley. Services: 11 and 6-30.

EVESHAM: Oat Street Meeting House.
Minister: Rev. Rudolf Davis. Services: 11 and 6-30.

KIDDERMINSTER:
Minister: Rev. E. D. Priestley Evans. Services: 10-30 and 6-30.

KINGSWOOD: Kingswood Chapel, Hollywood.
Minister: Rev. J. Hardinge Matthews. Services: 11 and 6-30.

LOUGHBOROUGH: Unitarian Chapel.
Minister: Rev. H. Haycock, Beacon Road. Services: 10-45 and 6-30.

OLDBURY: Unitarian Meeting House.
Minister: Rev. Henry McKean, The Dingle, Oldbury. Services: 11 and 6-30.

SHREWSBURY: High Street Church.
Minister: Rev. E. Myers, F.G.S., Claremont Hill. Services: 11 and 6-30.

STOURBRIDGE: Presbyterian Chapel.
Minister: Rev. A. W. Timmis. Services: 11 and 6-30.

TAMWORTH: Cole Hill Chapel.
Minister: Rev. J. Howard, 17, Aldergate. Services: 11 and 6-30.

THE LYE: Unitarian Chapel.
Minister: Rev. I. Wrigley, B.A. Service: 6-30.

WALSALL. Unitarian Free Church.
Minister: Rev. Peter Dean, 3, Sandwell Street. Services: 11-15 and 6-30.

WEST BROMWICH: Lodge Road Chapel.
Minister: Rev. John Harrison Jesson Street. Services: 11 and 6-30.

WHITCHURCH: Church of the Saviour, Highgate.
Minister: Rev. George Eyre Evans, 5, Mill Street. Services: 11, 2-15 for Children, 6-30.

WOLVERHAMPTON: Unity Church, Snow Hill.
Minister: Rev. L. G. Harris Crook, Oaklands Road. Services: 11 and 6-30.